

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XVI.—NO. 14.]

HARTFORD, SATURDAY MORNING, APRIL 15, 1837.

[WHOLE NO. 794.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
Price, Two Dollars and Fifty Cents per annum. If paid
within four months of the time of subscribing, a deduction
of 30 cents will be made. Postage to be paid by subscribers.
To Agents who receive and pay for eight or more copies, a
discount of 12 1/2 per cent will be allowed.
All subscriptions are understood to be made for one year,
unless there is a special agreement to the contrary at the time
of subscribing. No paper discontinued, except at the option
of the publisher, unless notice is given, and arrears paid.
Letters on subjects connected with the paper should be
addressed to PHILEMON CANFIELD, post paid.
ADVERTISEMENTS inserted on the usual terms.

From the N. Y. Baptist Register.

THE BOARD OF MISSIONS, AND THE
A. F. B. SOCIETY.

The great question which arose at Hartford, whether Foreign Bible translations could be most efficiently and advantageously carried on by one general Board, or a separate organization, seems to be in a very considerable degree decided by the great movement of the denomination in support of the American and Foreign Bible Society. The vast body of the Baptists in the United States have espoused its interests, and the advocates of the Board must be comparatively small. But as the convention of Philadelphia is to revise the whole subject, let us banish all prejudice and prepossession, and weigh the arguments, *pro* and *con*, dispassionately. If the Board at Boston have not as much power and labor committed to them as should be committed to brethren in any one of our cities, by all means give them more. The multiplication of societies is by no means desirable; the fewer societies the better, so that equal efficiency be maintained and no hazard to Zion ensue.

Of our dear brethren at Boston we would speak with the highest respect. They merit from the denomination the strongest expressions of gratitude for their faithful and laborious services in the Missionary Board. A thousand blessings on their heads, for their sacrifices and devotion to the Master's cause and the dying heathen! But good men may have too much put upon them, and the power with which their peculiar station invests them may lead them to covet the burden for the sake of the influence it imparts, and not from any impure motive; but for the benefit of the community at large.

The Board at Boston has necessarily an important connection with the whole denomination. Its province embraces the grandest department of benevolent enterprise. It long has been, and still is, the absorbing subject in the affections and prayers of the churches; the correspondence maintained by its managers must necessarily be extensive and influential; their official communications are looked for with more than common interest; their opinions are referred to with high respect; and the location they occupy, from these considerations is eminently swaying. But when to this is added the reflection that money gives more or less power, and to this spot flow a thousand golden streams from all parts of the land, which come under the control and appropriation by this Board, which are all managed now, unquestionably, with wisdom and integrity, it is not without the most serious and deliberate consideration that a weighty augmentation should be made to this influence.

Though we utterly repudiate the idea of unwarrantable assumption on the part of brethren invested with this high trust, still there is that imperfection attached to the best of men, that, where influence and power are enjoined, the constitutional boundary is not always sacredly regarded, either in matters political or religious. The first oversteppings of legitimate limits are not at once perceived, and the transcendent control may be long exercised before the violation is detected and challenged; and then it may be entirely too late effectually to correct the error. It would be arrogant to lay claim to greater purity than that of the primitive saints; and the first encroachments, 18 centuries ago, on the religious privileges and independence of churches, were made by those who would have shrunk from the invasion had gospel vigilance and faithfulness exposed the error. But one inadvertent, though forbidden, step, led on to another, until the hearts of those in office, by the gradual progress of the trespass and corrupting influence of power, were insensibly hardened, and in the sequel apostolic simplicity was contemned; the pursuit of personal aggrandizement became predominant; the extensive contamination of the church and the destruction of its vital piety ensued, and the catastrophe wound up with the tian on the Bishop of Rome! And how far, even in this age of light, we may become entangled in the corruptions of former days, by entrusting too much to creatures, and overlooking the cautions of the "sure testimony," no human being can tell.

This disposition of men to obtain power, and use it injuriously, is not only seen in the early history of the primitive church, but Christians of observation have seen in various churches, even in this enlightened land, more or less of the same ambitious and disastrous spirit. The recent conduct of the Board of Managers of the American Bible Society towards the Baptist denomination is a clear illustration of it. We see here the principles of the institution violated, the constitution infringed, the just rights of a large minority contemned, because the ma-

jority had the power, and felt it. Might with them was right; and Baptists must surrender their consciences, or surrender their places in the association. Who can contemplate, without emotion, the insulting terms on which alone Baptists could be permitted to enjoy a participation in their own honest funds?—a few, perhaps, with the plurality of distinguished men who acceded to the unjust and arbitrary resolutions. But from Maine to Florida one loud and long rebuke has been uttered against them by the whole denomination, never to be forgotten.

But farther: Had these eminent men, to whom we have referred, possessed the influence they themselves imagined, or that which was vainly supposed to belong to them by Pedobaptists, how disastrous would have been the consequences! But had they had the control in the Foreign Board and a few other brethren of weight with them, where might not their combined official influence have extended, and where would have been the end of distraction and desolation? How obvious, then, it must be to every considerate person, that a great accumulation of power and influence in one body of men, in the same location, would be unwise and hazardous. The distribution of power, with checks and balances, is not only a sound principle in our republican institutions, but it is equally sound in our great benevolent institutions, and makes a strong argument for a separate Bible organization, and a separate location of the seat of operations.

Another strong reason for such separate location, is, the accumulation of labor, which, in the progress of this new Society, must devolve on the Board. The brethren at Boston have a prodigious heavy burden, and we are but on the threshold of missionary enterprise. What, then, must be the augmentation, when the stations in Shyan shall be as numerous as the whole of those which now, in the aggregate, occupy the Board—when Burmah shall have her's greatly multiplied—when China, with her vast field, shall be fairly opened—and Tartary, Siberia, Palestine, and Egypt, shall implore aid? What an Herculean labor is coming on the Board in the triumphant march of Prince Messiah! Is it to be supposed that to such a Board can be judiciously committed the vast supervision and prosecution of Bible operations with any prospect of efficiency? And will any warm-hearted Christian be contented to see this great interest slowly creep? Never. If it was worth commencing it is worth prosecuting with vigor. If the providence of God was clearly seen in the separation of Baptists from the American Bible Society, as our brethren universally say, they were separated by Him to do something, and to "do it with their might." That the Mission Board, with their multiplicity of other duties and cares, can call out the energies of the denomination to anything of the same extent with a Board separately organized, and all its powers concentrated in one great subject, on which the denomination can separately and distinctly fix its eye, we greatly doubt.

But allowing the extra labor can be performed,—which we can not allow,—there will arise a difficulty in combining agencies. It is said, to be sure, that the Foreign Board have their agents in the field; and while they are collecting funds for missions, they can at the same time collect funds for the Bible cause. It is strange to us that any person of observation could advance a position like this; such a course would positively be a partial paralysis of both. The agent performing this double duty, would get only about as much for both as separate agents, would receive separately for each. Every experienced agent, we are persuaded, will confirm what we have said; in fact, we have had it already certified to us, repeatedly, by agents of the first standing and intelligence.

A brother coming to a church the first Sunday in March, in behalf of foreign missions, and presenting the subject so as to make them properly appreciate their privileges and obligations, would receive, say, fifty dollars. Were he to blend in this discourse an appeal in behalf of the Bible, he would in all probability get no more. The contributors would make a designation in their contributions, but the amount would be not materially altered. Were this brother to restrict himself to missions, however, and on the first Sunday in May another brother should present to the same church the claims of the Bible, with all their weight, the obligation would unquestionably be felt to make up a like amount for the Bible. This would be the result of distinct agencies and separate organization.

But we see, by the last New York Observer, a Pedobaptist friend is offering his kind counsel in this matter. He has written quite an article on the subject, advising us, with all the gravity and affection imaginable, to abandon the idea of a separate Bible society from that of the American, and to make our Foreign Mission Board at Boston the organ of our foreign Bible operations. This, we confess, is exceedingly kind, after all the generosity of the American Society towards us last year, and no doubt the convention in Philadelphia will take into serious consideration this Pedobaptist brother's counsel, and give it all proper weight in their deliberations. He deplores the separation that must ensue in the various other societies, should a separate Bible society be sustained. This, certainly, ought to have been more seriously considered by Pedobaptist friends at an earlier period. They had the whole subject before

them, with its deplorable consequences, long anterior to the final rupture. The heart of many a Baptist was made to bleed on this subject; but their cautions and entreaties were utterly disregarded.

The breach is now irreparable; and though afflicting, let us be assured the Lord will overrule it for the furtherance of his own cause.

We shall not cease to love all Pedobaptist friends, who love the Lord Jesus in sincerity, though separated from them; and so far as they preach and circulate the truth, we pray the Lord to prosper them. Light, we are persuaded, is extending, and the errors of Pedobaptism are constantly losing their hold upon Christians; and when they are fully abandoned, as they will be hereafter, Christians will again be united in the truth, as in the days of apostolic purity.

From the Christian Watchman.

ON CLERICAL TITLES.

Mr. Editor,—

It is peculiar to Christianity, and also its greatest glory, that the worship it enjoins is purely spiritual; and consequently the forms which indicate true devotion are few and exceedingly simple; too simple indeed to inflate with pride or create a thirst for popular distinction; yet the ambitious in every age have succeeded in corrupting the gospel by numberless spurious rites, some from Moses, more from Rome, and not a few from heathen-temple worship; and but a few which even resemble the original institution. O that some modern Ezekiel would "show the House to the House of Israel"—and let them measure that pattern—the form of the house—the ordinances thereof, and the Laws thereof; and write it in their sight that they may keep the whole form thereof,—the whole limit thereof round about shall be most holy. Indeed our divine Master has in every age raised up and qualified a chosen few to bear faithful testimony against every departure from the letter and spirit of the written word.

The Reformers took a noble stand in defence of a pure worship against the "proud and arrogant claims of ecclesiastics." Notwithstanding their voice is now but faintly heard, and their remonstrances unread, or disregarded by many for whose benefit they were written; yet now and then have arisen a Jones, a Cambell, a Newton, a Booth, &c., who have shown themselves opposed to all human inventions. A little work written by the last named worthy servant of Christ, entitled, "An Essay on the kingdom of Christ," is earnestly recommended to the perusal of all who regard the spiritual nature of that kingdom. It was published by Manning and Loring, 1811. It ought never to be out of print nor out of mind. Extracts from this work were intended, but full justice could not be done but by transcribing the whole. Having just alluded to that eminent minister of the gospel, John Newton, it is proper to give him credit for an incidental remark in a letter to a friend.—*Reverend*, he says, "is indeed a pretty sounding epithet, and forms a striking contrast in the usual application. The inhabitants of the moon (if there be any) have perhaps no idea how many Reverend, Right Reverend and Most Reverend sinners we have in Europe."

It is admitted by all intelligent Christians, that ecclesiastical titles have been brought into use since the apostolic age—that they were introduced by a corrupt and corrupting priesthood. Why should they be retained? What have the ministers of Jesus gained by the substitute of university titles for New Testament ones? And what have their flocks gained by the change? It is true, that as yet, the Dissenters have retained but a few of the tinsel honors of her Episcopal Mother. It will not be disputed however, that our right to the whole is as clear as it is to a part. Let these things be duly considered. Let our worthy and beloved brethren in the ministry, prayerfully review the instructions and precepts of our divine Master; and the history of the declensions of the church, and say, if any thing can be said in defence of Clerical Titles, upon what they ground the justification of their use.

Though the writer of these strictures could appeal to the Searcher of hearts for the honesty of his motives in this humble attempt; yet he is aware, feelingly aware, that even dissenters have an instinctive horror of innovations not sanctioned by their leading men.

While he presumes not to prescribe for others, his aim has been to draw attention to an evil which exists in the Christian community; and he desires nothing on earth so much as to see an increasing zeal for the glory of the Redeemer, and a better prospect of the promised restoration to primitive usages. Yet by exposing innovation, he may be called an innovator. He cannot be justly charged with taking new ground. He has trodden the old path—repeating and recommending nothing else than a sacred regard to the Inspired Rule of Christian faith and practice. And where is the humble follower of the Lamb—the faithful subject of the King of Zion who will plead for the repose of error—the perpetuity of human inventions.

STUDY OF THE BIBLE.

Report on "the best method of prosecuting the study of the Bible in Common Schools."—By Rev. B. P. Aydelott, M. D.

The terms of the theme proposed to your

Committee, are such, they conceive, as will render their report comparatively brief.

Had our subject been the general one—the study of the Scriptures in schools—it might have been proper for us to have dwelt upon the reasons, moral and political, why we believe in the importance of such study, and indeed its necessity to the permanence of our free institutions. We would also have been required to point out the use of the Bible as a classic; i. e. how it ought to be studied in our colleges, and other higher seminaries of learning, both in the authorized version, and in the Hebrew, and Greek originals.

But from these wide, and on many accounts most interesting fields of discussion, your committee are excluded by the specific character of the subject assigned them. They are shut up to one point—"What is the best method of prosecuting the study of the Bible in Common Schools."

Your Committee, then, consider that the Bible—no selection from the Bible, but the Bible itself—ought to constitute the class-book in our common schools. Only the Bible can spread over the whole ground.

It would be well, perhaps, in the case of young beginners, to use, as was once quite common, only the New Testament and the Psalter; as the reading in these is easier, and the price of them much less than that of the whole volume. The Gospel and Epistles of John, and many of the Psalms, are peculiarly simple and intelligible in point of style, and well calculated to arrest the attention, even of the most youthful.

But we are convinced that the whole of the Inspired Volume should as soon as possible be placed in the hands of the learner. If to this it be objected that some parts of the Bible are above the capacity of most pupils, and that others are not proper for their perusal—we observe in answer to the latter part of the objection, that if ever valid, it is so only in respect to the merest fraction of the Sacred Volume; and that a very little prudence on the part of the teacher, would obviate this difficulty. Again, that the whole of the Bible could not be understood by every learner, is no doubt true; but of what school-book does not the remark hold good? Here, also, a measure of discretion is demanded in the teacher. Let him lead the youthful learner on from the more plain narrative and ethical reading, to the more difficult and profound parts of the word of God. It was beautifully observed by an ancient writer—"if there are depths in the sacred Scripture where an elephant may swim, there are also shallow places in which an infant can wade."

Here we would observe, that the Bible in its diversity of style, is admirably adapted to different classes of learners. To read the writings of John, James, or David, or the Proverbs of Solomon, or indeed most of the scriptural narrative, is quite easy; but to read those of Paul, and many of the prophets, so as to exhibit the sense and spirit of the sacred penman, requires close attention, and skilful training. It is unquestionably the duty of the teacher, never to crowd the minds of his scholars with mere words, but to see that they understand what they read. Hence an important question with respect to the subject before us will at once present itself, and it must be met. The inquiry is this:—how far ought the teacher go, in explaining the sacred Scriptures?

To this question it is not easy to give a full and precise answer; and yet we apprehend that the intelligent and honest teacher will find little difficulty in practice.

It will be allowed on all hands, that whatever tends to throw light upon the geography, chronology, antiquities, and civil and natural history of the lesson, may be freely brought forward. But it is believed that the teacher may go further, and call their attention to the more obvious and important truths and facts of the Bible: as the being, character, works, and providence of God; the mission and example of the Saviour; the great principles of human duty, especially as exhibited in the lives of the prophets, apostles, and other faithful men; the responsibilities of each individual, as a free moral agent, a future judgment, and its solemn issues.

But there is one other point which, as American citizens, it would be altogether inexcusable in us to pass without notice. It is the use of the Bible in our schools as affording true principles of political morality. Your Committee believe, that while the Bible affords no countenance to civil broil, or resistance to lawful authority, but commands all men to follow peace, and to obey magistrates and those set over them, whatever the form of government may be—the Bible is yet, to say the least, in its general spirit and scope, decidedly favorable to free institutions.

The friends of civil and religious liberty have therefore every thing to hope from the influence of the Bible. It teaches men to respect each other's rights—to do unto others as they would have others do unto them—and thus exposes the injustice of tyranny and oppression in every form. Only let the spirit of the Bible, its upright, peaceful, charitable spirit pervade our whole land, and nought can shake the goodly fabric of this republic. A popular knowledge of the Bible, and a popular reverence for the Bible, is the strong rock on which alone a popular government can rest. Is it not then clearly the duty of American teachers to endeavor to infuse into the very hearts

core of all their youthful charge the free spirit and pure political morality of the Inspired Volume? A generation thus taught, will know and love their rights too well to be willing to surrender them at the shrine of despotism; and they will be too virtuous to become the dupes of the demagogue. Let then the influence of the Bible pervade every youthful mind in the land, and the republic is safe. In this high and holy work the teachers of common schools have an indispensable, and most honorable part to perform.—*Cor. Am. B. So. ciety.*

From the Richmond Telegraph.

LETTER FROM TREBIZOND.

Trebizond, Oct. 25, 1836.

I have never met with any thing, either in ancient or modern history, to equal the bigotry of the Turks. The vigor and promptness with which they meet and put down the very appearance of an attack upon their religion is without a parallel. The laws of China are severe enough; but before a Turk could embrace Christianity and do as much as Leang Afa has done, he would be put to death a hundred times. The laws too which protect the religion of the Koran rest upon a much broader foundation than those of most other false religions, for it often happens that the body of the people care but little about the national religion, and it depends for its support upon the watchfulness either of the government or of the priesthood. But it is not so in regard to this superstition, for it is deeply seated in the heart of almost every man, woman and child, and so far from needing the aid of government, would more likely defy its power, should it once undertake to maintain freedom of religion among its subjects. It is sometimes said that there are many infidels among the Turks, and it may be true, but I have never met with one that would avow himself such. Nor have I ever talked with one on the subject of our different religions, who would not defend his own with every appearance of sincerity. I have no doubt in the world but that the prevalence of the opinion that our object here is to convert the Turks, would cause us to be driven from the country, and on this account, while there is so much work to be done among the nominal Christians, I think the command, "Be wise as serpents, &c." requires us to make no earnest efforts for the conversion of the Turks for the present.—Yet we cannot refrain from doing them good as we have opportunity; and when we have gained the confidence of an individual, as we may do very frequently by a friendly intercourse, we can use much freedom, and avoiding the appearance of an effort to proselyte, we may acquaint him with all the precious truths of the Gospel. I have had several different individuals come to my house to give me lessons in Turkish. With them I frequently read out of the Gospel, and they are always much delighted with it. To one of them I gave a Turkish Bible, which he concealed under his cloak and carried it to his lodging; and there with several of his confidential friends he used to read it. He has since gone from this place, and one of the individuals who read in that copy his first lesson of Divine truth became so much interested in it as to come privately to my house two or three times afterwards, and sat down and read three or four chapters together. If the so called Christianity of this country were purged of its corruptions, one very great obstacle would be removed out of the way of the conversion of the Turks, tho' by no means the only one which hinders their embracing the truth, for they have carnal hearts which will never lack apologies for neglecting so holy a religion as that of the Gospel. But the corruptions of the gospel which they witness here, every day, in connection with the immoral lives of most that are called Christians, do, beyond all doubt, create a great prejudice in the minds of the Turks against Christianity; for they do certainly look upon the Christians here as a very degraded people. I do not think the professed Christians are so degraded as to morals, as the Turks themselves; but they are bad enough still to justify the Turks or any body else in entertaining a very low opinion of them. After all, it must be conceded that we have hardly a right to expect that this obstacle will be entirely removed, for we have no example yet of a nation's having become so purely and entirely christian as to honor the Gospel in their national character. We hope that this will be the case universally in the millennium; but now where is the christian nation that we could dare to select and hold up to the Turks as a specimen of Christianity? In our own country, for example, and England which we honestly think the best specimens of national Christianity which the world affords, there is a great deal more vice than virtue; our national vices are the first thing that attract the notice of every foreigner landing upon our shores, and the fame of them has long since reached this country, while nothing is known of those better things by which we would choose to be characterised as a nation.

The Armenian nation have not, as yet, set themselves in array against us. The reason may be, because we have not ostensibly had so much to do with them. But while we have not been able to gather their children into schools, the Lord has opened another wide and effectual door by which the truth is made known, and it has become the power of God unto salvation. There has been more direct preaching of the Gospel among the Armeni-

ans than among the Greeks; for they seem much more willing to hear, and much more open to conviction. This good work among the Armenians has been confined to Constantinople, hitherto, but if it takes deep root there, it cannot but spread to other parts, and already the subjects of that work have begun to go to other cities, also preaching the word. I recently made a tour in the interior of this country, and took with me a young evangelist from Constantinople, (for though he has not been set apart to this office by the laying on of men's hands, he seems evidently called to it by the Holy Spirit, and is wholly given to preaching the word wherever he goes.) Among other places, we visited Tokat, Sivas, Erzerum, and in every place which we visited, he spoke to many of his nation about the things of the kingdom of God. In Tokat where that devoted missionary, Henry Martyn, finished his course, there seems to be a beginning of a good work. The Armenian Bishop of that place, who was formerly a bigoted defender of the superstitions of his church, has recently been brought to a knowledge and confession of the truth, as we hope, and without the aid of any human teacher. He immediately commenced preaching against the errors of the church, and in consequence experienced a violent persecution. But having obtained help of the Lord, he continues yet, and is endeavoring with all his might, to enlighten his people. I saw him in my visit there, and was very much pleased with his conversation.

Yours, &c.
T. P. JOHNSTON.

For the Secretary.

No. 4.

DEAR BROTHER BOLLES,

Perhaps I am more minute than is necessary, in giving a little history of my adventures, observations, &c., during my visit among the churches. I shall trust however to your generosity to excuse me, and allow me to pursue my own course.

I made an unsuccessful attempt to leave Weston on the morning of the 6th of Jan. My horse and carriage were in readiness, and having taken leave of my kind and hospitable friends br. and sister Denison, I started for Danbury; but the extreme cold weather, rendered more severe by a high north-west wind, upon the wings of which, were borne clouds of snow and gravel, and from the full force of which it was impossible to secure either face or eyes, determined me to stop short, before I had proceeded half a mile from my starting point. In a storm, a safe harbor is preferable to the open sea; and it is the part of wisdom to secure such an one in season if possible;—such an one I found in the mansion of Deacon David Silliman. I was kindly invited to pass the day and night with them, which invitation was gratefully accepted. Dea. S. is one of the oldest members of the church—he has borne the heat and burden of the day—is now fighting the good fight of faith, and I trust will shortly lay hold on eternal life. Himself, wife and daughter, compose the family; are all members of the church, and apparently all devoted to the service of the Lord. What with religious conversation with the family, occasional reading, and some moments of reflection, rendered the day to myself, particularly pleasant and profitable.

I often read the history and sufferings of our beloved and devoted missionaries during the Burman war. I love to read this history—the book came in my way and I read it to-day; its influence is chastening to my own spirit; it rouses my energies—adds a little to my faith—and makes me feel more like living only for God. I say I love to read this history. I know not that I ever read it without being sensible of receiving some present advantage.

I have intimated two or three times, my brother, that I am on my way to Danbury; but I make slow progress in my journey, upon paper.

On Saturday morning I took leave of my good friends, and made a second attempt to face the wind. The weather was still cold, and the wind high; but both had changed in point of severity since the preceding day. I pursued my course over a rough country, passed an hour or two with Dea. Barnum, where I was very kindly entertained; and arrived at sun set, at the house of Br. Enoch Moore in Danbury, with whom the pastor of the second church, Br. J. G. Collom, boarded.

The second church in Danbury belongs to the Union Association, and numbers 128 members. It is not at present enjoying a revival of religion, but may be considered a happy, efficient, and prosperous community. A great change has been experienced in their outward circumstances within a few years. Formerly, their meeting house was remote from the village, and of course their congregation, stationary as to numbers, and otherwise subjected to inconveniences which operate, and always will operate, in a greater or less degree, against stability and growth of a religious society. They now have a beautiful and convenient house, with steeple and bell, where it should be—in the village, on a new and elevated street, which, when it is settled, will be the most pleasant street in town. The church and congregation are increasing.—Their means of doing good are not abundant, but they have a large heart, a heart to do all the good they can with what God has entrusted to their care. I was gratified with the promptness and generosity with which they came forward, and aided the benevolent objects—the claims of which, I had presented before them.

They had just finished 120 feet of substantial sheds around their meeting-house, and had it in contemplation to erect a parsonage, the coming season. This church is most happily united among themselves—they preserve the unity of the spirit, in the bonds of peace, the consequence of a healthful gospel discipline. They are also, most happily united in their active and devoted pastor, and heartily engaged in all things which promote the interest of the

Redeemer's kingdom. May the pastor and church pursue their happy course, and may the God of love and peace be with them.

As it is my intention in these numbers, to give, as full a statement as is consistent, of the condition of each church, I beg your attention to the report of the Committee on the state of the churches in the Union Association. The report of that Committee relative to the 2d church in Danbury, is as follows:—"They say, 'we believe that Christ designed his churches to be societies for doing good; and that they can be neither prosperous nor happy, unless they are engaged according to their ability, in every good work.' They have 4 Sabbath schools, the principal of which, consists of 103 scholars, and is under the care of a superintendent and 21 teachers. The others contain each about 21 scholars, with a competent number of teachers. Their library consists of about 325 volumes. Ten of those who united with the church during the year, were scholars in the Sabbath school. They attend to the Concert of prayer for the spread of the gospel, (on the first Monday evening in every month,) when a collection is taken for Foreign Missions. The concert of prayer for the prosperity of Sabbath schools, is also regularly maintained, the second Monday evening in every month. They have a prayer meeting an hour before service, on Sabbath morning—preaching twice, and a meeting for exhortation and prayer in the evening; similar meetings are held on Wednesday and Friday evenings. The sisters have a prayer meeting every Friday afternoon. Every two weeks, a Sabbath evening lecture to the young people, is delivered alternately, in their place of worship, and in those of the Congregational, Methodist, and Episcopal churches." Their contributions for benevolent objects the present year, amounts to the sum of \$211.

I passed a very pleasant, and I hope not altogether unprofitable Sabbath with this church, and had an opportunity of forming an agreeable acquaintance with some of its members.

The 1st church in Danbury, is remote from the centre of the village; owing to previous engagements, it was not in my power to visit them. I am informed that they are in a feeble state—unable to sustain a pastor—and destitute of the stated preaching of the gospel. Would it not be for their happiness and usefulness, and for the good of the cause of Christ at large, for the members of the 1st, to unite with the 2d church, and thus the two become one?

The small church in Reading, which belongs to the New-Haven Association and numbers 23 members, is said to be in a very prosperous state. They have neither settled minister, nor stated preaching, but are anxious to obtain a man of God, to break to them the bread of life. I was unable to visit this church. Our brethren in the ministry, in the neighborhood, spoke well of them, as active, self-denying, and devoted brethren; and assured me that in the neighborhood of this church, there is an inviting opening for a prosperous Baptist interest.

In this region there are also one or two other promising fields of labor, where a faithful minister of Christ, with God's blessing, would reap abundantly. Two of these devoted ministers, would find full employment, nor would they labor in vain; but where shall the men be found? Where do our young men go from Suffield? Is there no room for them in Connecticut?—no churches to be supplied with faithful pastors?—no fields white ready for the harvest, in their own native state, where they have been educated? Where are their sweetest remembrances, and their strongest and most sacred attachments, that they should wander from home, and labor and settle in foreign states? There is room enough among us—the fields are white ready to the harvest, we invite the faithful to enter upon their labors.

Very affectionately yours,
GEORGE PHIPPEN.

For the Secretary.

EVIDENCE OF INSPIRATION.

Mr. Editor,

It might seem desirable to extend still further our preliminary inquiries respecting the necessity of a special revelation, but want of time compels us to proceed directly to the object in view—the internal evidence of the inspiration of the Bible! And the first argument we shall advance in defence of our position, arises from the description the Bible invariably gives of the character and attributes of God. That those delineations are of the purest and sublimest character, that they are entirely at variance with every cherished principle of the human heart, and such as no finite intellect could ever, in its mightiest efforts, have conceived or portrayed, is a truth too apparent to require demonstration. Who would venture his reputation for wisdom on the belief that persons of such various mental capacities and attainments,—persons too who penned their productions in ages and countries so widely asunder—could, "unaided and alone," have presented such just and coinciding views of the infinite Jehovah? Contrast these descriptions with those given by heathen writers in relation to the Deities—compare the holiness and purity which governs the one with the gross licentiousness which regulate the other—and then you will discover the conceptions which the proudest intellects have formed, in their own strength, of the spotless "I Am." The wayward imagination of depraved humanity, naturally fashions to its worship a being of similar feelings and wishes with itself—and nothing, but the steady and overpowering brightness of the sun of inspiration will dissipate the cloud of error that darkens the mind, and exhibit the Deity in all the dignity and excellence of his character.

But the argument we have just adduced is so apparent to the dullest apprehension in its bearings upon the question at issue, that a more prolix elucidation would be unnecessary, we therefore, would advert, as another evidence of

the divine inspiration of the scriptures, to their unrivalled sublimity. Sir William Jones, a man of superior attainments and a profound biblical scholar, has emphatically remarked, that "there are more examples of sublimity in the Bible than in all the other books together which have met his observation." Nor was the elegant and devoted man referred to, the only individual whose praises have been long and loud on this point. The characteristic, which we have mentioned, consists chiefly in thought. It opens with a pertinent example of sublimity. And God said, "Let there be light," and there was light. In the first chapter of the second book of Samuel is contained the beautiful elegy pronounced by the "sweet singer of Israel" on the death of Saul and of Jonathan. There is certainly an inimitable pathos in this affecting elegy, written as it was, in a country where literature never comparatively flourished. Judea never enjoyed so much as her sister states the lights of science and the arts, and yet we may challenge the world for a superior to this production of her son. The book of Job is one uninterrupted strain of fine writing throughout. We can merely allude to a few of the more prominent passages. In the eleventh chapter, Lophar the Naamathite most eloquently inquires, "Canst thou by searching find out God, canst thou find out the Almighty unto perfection? It is high as heaven, &c." What majestic thoughts in the compass of a single sentence! The 26, 38, and 39th chapters embrace conceptions as grand as any we have cited, conceptions deserving the deepest study, and the most profound meditation. No one can enter into the spirit of fine writing, who is unacquainted with the sublimity of the Bible. Would any individual presume that such elevated ideas as we have quoted, poured upon us incessantly like a flood, were the offspring of weak and grovelling man? We wot not.

The Psalms of David are replete with passages supremely beautiful. Turn over the leaves of these delightful poems, and see what surprising displays of genius, of inspired genius, are impressed on every page! The 18, 19, 48, and 65th, contain specimens of graphic painting unequalled in the history of intellectual achievement. The 133, 137, and 139th will richly repay an attentive and frequent perusal. But we can only remark, in bidding adieu to the "Old Testament," that Isaiah, and Jeremiah, and Ezekiel, as well as some of the minor Prophets, have left on record specimens of composition which are unequalled in grandeur and beauty. It may be interesting, perhaps, to pass for a moment, to the "New Testament," and ascertain whether it possesses the characteristic under consideration. If any individual will carefully examine the 15th chapter of the 1st of Corinthians, we have no doubt that he will readily concede that it exhibits examples of the true sublime not exceeded by the most striking passages to which we have alluded. Did there appear nothing else that was marked and peculiar in the sacred volume, we should be convinced that no man unassisted ever wrote that brilliant description of the resurrection. "All flesh is not the same flesh, &c." What a glowing representation! how infinitely superior to any mortal conception!! The Revelations of St. John are of a piece with the foregoing, and evince most clearly their heavenly origin. An elegant writer of the present day in advertising to the French Revolution, has forcibly and happily introduced one of its sublimest metaphors. "I beheld France like the burning mountain in the Apocalyptic vision, cast into the midst of the sea, and the waters thereof became blood." We would gladly descend more at length upon this interesting topic, inasmuch as instances of sublimity are thronging to our mind from every page of the inspired volume, but our limits compel us to desist.

(To be continued.)

For the Christian Secretary.

"WE WANT AN INCREASE OF CHRISTIAN ACTION IN OUR CHURCHES."

This remark of a good minister of Jesus Christ suggested the following enquiries.

First, What tends to promote Christian action?

Prayer, frequent—fervent, humble prayer is indispensably necessary to the Christian in every respect; this, every true and humble disciple of Jesus knows, and must have realized the truth of it in numberless instances; hence, "men ought always to pray." But perhaps the Christian may not always be aware that there is so close a connection between humble prayer to Jehovah, and Christian effort, as does actually exist. This is the grand spring of Christian action, without it we can do nothing. Prayer leads the Christian almost imperceptibly, as it were instinctively in the paths of duty—obedience, and Christian effort. I do not believe that the Christian can go forth from his closet, with his heart enlarged—his spirit revived, and his strength invigorated, with the delightful exercises in which he has there been engaged, to the Missionary meeting, or any benevolent association, (possessing the means,) with the closed hand of the miser, or the unfeeling heart of the stoic; neither do I believe, that with his heart thus warmed, when the objects of charity are presented to his view, he can like the priest, and the Levite, pass by on the other side; and much less can he be indifferent to the situation of those from whom God has made him to differ by His grace alone.

Communion with God, the twin sister of prayer, prompts not a little to Christian action. Indeed Christian activity depends very much upon the cultivation of an habitual intercourse in spirit with the Father of our spirits. Does the Christian frequently enjoy seasons of sweet intercourse with his God, then he will be likely to contemplate his character—realize his own obligation to Him as his God and Saviour—as his Friend and Deliverer; will he not then deeply realize the spiritual necessities of others? and be affected sincerely, and most sensibly by their condition? Will not his zeal re-

ceive a fresh impulse—his love be quickened—his heart enlarged—and his views expand? will he not be likely to put forth greater effort, and make more vigorous exertions—become more actively engaged in the service of his Divine Master?

Watchfulness, also increases Christian activity, and strengthens the Christian to more arduous efforts. Christians should not only watch for opportunities to do good—for opportunities to promote the Divine glory—for the upbuilding of Christ's kingdom; but they should watch also, with an honest, anxious solicitude, the motives of their own hearts; this is the seat of iniquity! It may be, that the motives which prompt to action are not in accordance with the Divine will. Apparently, zealous Christian effort, may be nothing better than selfishness, nothing better than pride—love of applause, or the desire of being in the fashion, or to acquire the valueless tinsel of fleeting fame, or to gain the good esteem of others; hence the motives which prompt to action should be narrowly watched, and tried impartially by the standard of Divine truth. If we would secure the Divine favor—receive a blessing in our own souls—act efficiently in the cause of God—promote the Divine glory—and secure the welfare of our fellow men, we must be watchful. Watchfulness, also, will enable us to detect, (if indeed there exist,) a self-righteous—vain-glorious, and boasting spirit, and make us to feel our daily and more entire dependence upon God, and our need of the influences and dictation of his Holy Spirit.

2nd. What tends to decrease Christian action, and paralyze Christian effort?

Love of the world—its pleasures—treasures and vanities; conformity to the world, possessing much of its spirit, and adopting its fashions and maxims; seeking the affluence of the world, ambitious of its fame, &c. must, of necessity, paralyze and diminish Christian action, and render inefficient Christian effort. Hence the Divine injunction, "be not conformed to this world."

The experiment of serving two masters has been repeatedly made from the time of our Saviour down to the present, and the result has uniformly been to establish beyond question the Divine testimony, to wit, "no man can serve two masters."

Indulging in a spirit of regret, is another hindrance in the way of Christian action. I do not mean regretting what we have not done, but regretting what we have done to advance the cause of God, and promote the interests of true piety in the world. Now it would seem as if a real Christian could never think he could do too much for God. But are there not some who subscribe certain sums to promote the cause of piety, and Christian knowledge, when pay-day comes begin to feel poor, and almost sorry that they subscribed any thing, compare themselves to others, rather than duty, by saying, such an one "does not give so much as I do, though more wealthy." I know such to be the fact to a certain extent, and though it may be deemed of trifling consideration, yet I do think the influence it has is of some consequence. A gentleman who counts his thousands, and who has been a professor of Religion nearly half a century, said to me a few days since, "Oh! dear, I have got to raise — dollars, as the last payment on the sum I subscribed to the — Theological Institution, some of my neighbors are better off than I am, and have not given a cent." I asked him if "he regretted that he had assisted the Institution? if it was not in a flourishing condition and promised to meet the expectations of its friends." "Oh! yes," said he, it has already far exceeded our expectation, but I do not suppose it will ever benefit me a cent. And our people are talking of raising our minister's salary, and I do not feel as if I could possibly afford to give any more, when I subscribed to the Institution I did not expect money would be so scarce;" in connection with this conversation he told me that two of his sons, (promising young men,) had recently become the hopeful disciples of Jesus. "Then, thought I, how does God usually reward those who labor in his vineyard, and strive to promote his cause? by an actual remuneration in dollars, and cents! I do think this disposition to regret what we have done for God, if we have acted according to the dictates of an enlightened conscience, if it is not sinful in the sight of heaven, chilling to our own zeal, withering to our active piety, that it carries an influence with it not at all salutary to the church and Christian community. Let a high sense of duty, and a correct judgment, dictate, rather than feeling, or the first impulse of the moment, then we shall not so frequently regret what we have done; actuated, then, by those high, and heaven-born principles, let us continue to do good, coupling our prayers, with our acts of piety, and leave the result with God. Never think of what we have done by way of regret in this manner.

Coldness toward each other, and a want of interest and friendly sympathy in regard to the spiritual interests of each other, is a most effectual way to paralyze Christian effort, and decrease active piety in the Church. Every Christian should be enabled to adopt from the very soul the sentiment of the excellent Baldwin, "Engraved on Immanuel's heart, at distance we cannot remain?" And every professed disciple has great reason to question the genuineness of his piety, if he does not feel a love—a tender attachment to the whole body of Christ. This love should not be manifested by a frigid coldness not exceeded by a pillar of ice; or manners distant as the remotest planet; a haughty look, a consequential air, and a seeming pharisaic spirit, as much as to say, "stand by, I am holier than thou," are sad tokens of Christian love, and but miserable emblems of sympathy. And perhaps here lies in a great measure the secret, why some members of our churches are not more actively engaged in the service of their Divine Master. On the contrary, a conciliatory disposition, manifestations of true Christian love, exhibitions of real Christian politeness, copied from the Great Orig-

inal of every perfection, is indispensable to good feeling, and Christian fellowship, and where the pastor sets a bright example in this particular, the church pay him but a sorry compliment who do not imitate it.

Ungenerous remarks to, or respecting our brethren, is no less unfriendly to the growth of Christian activity. Does a timid disciple arise to tell the story of Jesus' love, or the rich experience of God's grace and mercy to his soul, let some more gifted ones indulge in a few ungenerous remarks, a little whispering, or white slander, and though they may say they do not care so much for themselves in this matter, as for others who were present, some worldly person perhaps, quite a critic, &c. I say let them pursue this course, if they would stab to the very vitals, and draw forth the life's blood of Christian action from a church. But if they would call forth Christian action, let them remember that God has chosen the weak things to confound the mighty, and act as if they believed it.

3dly. Why do we need an increase of Christian action in our churches?

The call of the world demands it. Who has not seen the day dawn, and the day star arise in the east? Who has not listened to the cry, wafted upon every breeze, proceeding from millions of immortal souls as precious as ours, who have long been enshrouded in the deepest, the darkest gloom? The strong holds of paganism—the Isles of the sea, the Karen jungles, and the far distant west, all witness the earnestness of the petition, shall the church be inactive? shall the cry go unheeded, and pass away like the soft whispers of spring upon the summer's zephyr? God forbid. Who has failed to discern the signs of the times. Why, every thing within, and every thing without the church demands a greater increase of Christian action. Of more exalted active piety, not of an intermittent kind, but of that stamp which comes up to the standard of Divine truth. The present is certainly no time for sleep and inaction in the church; neither is the present a time when nominal Christianity will suffice, no, God demands of us better things; the world needs, and expects from us better things; when sleep, and inaction sits like a fatal incubus upon the church, blighting her fairest prospects, causing her to wade through scenes of sadness and sorrow, the enemy is very apt to come in and sow tares. This consideration should be sufficient to awaken every disciple of Jesus to more Christian effort—to greater action, and more persevering exertion in the service of his divine Master, lest the Saviour should not welcome him with plaudits "well done good and faithful servant, enter thou into the joy of thy Lord."

JUSTITIA.

For the Secretary.

A SHORT SERMON.

The flesh and Spirit.

"The Spirit indeed is willing, but the flesh is weak."—Matt. xxvi. 41.

It was "in the gloomy garden" that these words were spoken. Being the expression of our Lord Jesus Christ, in full view of his final sufferings; and when he was pressed as a cart under sheaves, they demand serious attention. Truly affecting was the case of the Lamb of God, when contesting for his people's interests, without their aid, their watchfulness, or their prayers. He "trod the wine press alone, and of the people there was none with him."

The three chosen "worthies," who were overcome with the transfiguration on the mount of vision, now yield to sorrow, and slumber in the time of conflict; while spiritual Messengers prayed during this terrible conflict, his arms needed to be held up; but upon a nearer view we learn that his arm is strong in might, and obtained the victory.

The exhortation to watch and pray, is no less important now, than it was then. Their spirit was willing, but their flesh was weak; and the same is true respecting Christians now. The Holy Spirit also, which helpeth our infirmities, is given to them that obey the Lord.

Let us notice first, wherein is manifest the willingness of the Spirit. And second, consider the weakness of the flesh.

First, The willingness of the Spirit. It is made willing in the day of the Lord's power, in regeneration. So with the disciples, "ye who have passed with me in the regeneration." This is a great work, and a gracious work. None but God has the power, or the compassion to perform it. It is accomplished through the redemption that is in Christ Jesus, whether for saints under the old or new dispensation. How joyfully the reconciled soul yields to the Lord. It had been rebellious, but now is obedient; was darkness, but now is light in the Lord.

Secondly, The willingness of the Spirit appears in all holy obedience,—"I delight in the law of God after the inward man." Repentance, faith, and love, are all delightful. They flow cheerfully from the renewed soul, as rivers of living waters.

Having so much of the mind that was also in Christ Jesus; the disciple is willing to go to prison, and to death. He is willing to follow the Lamb whithersoever he goeth, and walk up and down in the name of the Lord. When the disciples went forth willingly, the Lord wrought by them; devils were subject unto them; Satan fell from heaven as lightning; and all the power of the enemy was subject to their rebukes. So Christians, and especially ministers, are willing to follow Christ, when the Lord works with them confirming his word. And truly every Christian will walk by faith, even in the midst of discouragement. Says Peter, after toiling all night and taking nothing: "Nevertheless, at thy word, I will let down the net." This willingness to serve the Lord, is conspicuous in the case of Job: "Shall we receive good at the hand of the Lord, and shall we not receive evil?" He was not so unwise as to deny that his afflictions were from the Lord. In short, we may find a willingness with all who love the Lord, to attend to what-

ever he requires of them; so far I say as the spirit of Christ is possessed in the heart. But amidst all the attachments which people manifest towards the Saviour, how many hindrances interrupt! With this remark, we are led to consider,

Secondly, The weakness of the flesh.

First, See this truth in the instance before us. The disciples were heavy with sleep.—They had received their charge: "Tarry ye here and watch with me." We ought always to watch with him; for "without him we can do nothing." They had perhaps begun right. Not only sleep, but heavy sleep overcame them. We may resist temptation for a while, but unless we watch and pray, it will finally overcome us. So plain it is that past mercies,—the great enjoyments of mind, exalted discoveries of the Lord, can be no security against temptation; for none had been more highly favored than these three brethren. Let brethren of gifts and privileges, beware of trusting in themselves. Those only are safe whom the Lord keeps. Various temptations assail us to show us our weakness. Noah was a preacher of righteousness, and yet he was overcome at a certain time. David was guilty of great transgressions. Peter denied his Lord; and indeed what numberless cases occur within our own observation, where Christians "go with broken bones," and broken hearts all their days. Some are set forth as examples to others, to trust not in themselves, but in the living God. Says an apostle: "With the mind, I myself serve the law of God; but with the flesh, the law of sin." Yes, he kept under subjection his body, lest after he had preached to others, he himself should be a castaway. Among the temptations that surround us, and which would overcome us, unless we were watchful and prayerful, and continually preserved by our God, are the fascinating charms that strike the eye; the appetites that tempt the taste; the covetousness of heart that craves the world; and unbelief which lays the foundation of every surrounding sin. How weak, how exposed, how sinful are we in this world. Truly, man in his best estate is altogether vanity. In view of the foregoing, we may see,

First, The grace of God in giving us a new heart and right spirit. His mercy is very great in the redemption that is in Christ.

Secondly, We discover that nothing less than his creating power can preserve us in the narrow way that leads to life. That if we neglect his counsels, and prayer becomes a task, and our private and relative duties in religion are neglected, we shall reproach the cause, and pierce ourselves through with many sorrows.

The spirit of the just, pursues
The path the Saviour trod;
It leaves all human rules and views,
Which leave the word of God.

The kindling flame ascends on high,
And breathes in heavenly air;
It hails the moment it shall fly,
To dwell forever there.

Dear Lord preserve our feeble frames
From all the baits of sin;
And may we joyful find our names
Upon that book of thine.

E.

From the Vermont Telegraph.

GREAT REVIVAL IN GREENWICH, WASHINGTON CO., N. Y.

Dr. Br. Murray.—I take great pleasure in informing you of the doings of God in this place. After the 20th of February last, Elder Wm. Grant, of Moriah, came down and commenced a protracted meeting in the Baptist Church. He came by request of the Pastor of this church, Elder Nathaniel Culver, who was then absent to attend the Anti-Slavery State Convention in your State. The meeting was commenced—no previous notice had been given. No external parade and preparation had been made. But even ere God's children were aware, his Spirit was in their midst, convicting sinners by scores and by hundreds. The course of people that thronged the house of God day and night was immense, ranging from 700 to 1500. Elder Culver returned soon after the meeting began, and he and Elder Grant continued their united labors till its close.—The meeting continued twenty-one days, and seemingly with unabated interest up to the last. The work evinced the power of the Holy Ghost. Rum drinkers, Universalists, Infidels, Mobocrats, and backsliders were indiscriminately mowed down before it. There was mourning, and sighing, and weeping, and confessing.—The anxious seats and anxious room were literally thronged. After the report of the meeting had spread out around, professors and non-professors flocked from other towns, and seemed to share equally in the work. All the blessed results will not be known, till eternity shall unfold them. But enough is known already to trace reward all who labored in the work. It is safely ascertained that at least 250 give evidence of the new birth. Two hundred and twenty-one have already given in their names as subjects of the work, and noble to add, have every one set their names to the total abstinence pledge! Between 75 and 100 have already united with the Baptist Church. More are expected the first opportunity. A number also have come forward to the new Congregational Church recently organized here, and expect to join as soon as an opportunity offers, there being as yet no pastor to that Church.—Our Congregational brethren took hold with us in the work, and labored throughout with Christian zeal and fidelity. All seemed absorbed in the common cause of our blessed Master.

Pardon me, if I digress a moment to say that this Congregational Church, just organized, is composed mainly of members who have withdrawn from the Dutch Reformed Church here. They are men of noble front and fearless tread, who fear not storms or tempests, blow whence they will. To you I need hardly add, they are to a man, Temperance, Moral Reform, and Abolition. The cause of their withdrawal

from the Dutch Church was, chiefly, the odious and aristocratic form of government, (being a self-perpetuated consistory), and the proscriptive and intolerant course of the Church in refusing to these reformers, the use of their meeting house, to hold meetings on these subjects, and denying them the privilege of making these works of reform a part of their public religious duty, and the subject of their public prayers.

Let me add another word here, in relation to the Baptist Church. It is probably the largest in the State, having about 700 members. This Church and their minister have been first and foremost in the noble works of reform. Years ago, they took high ground against the crying secret evil of that day; and long ago, they drew the line on the subject of Rum drinking and Rum-selling. They have held their ground every inch. Abolition came up—they espoused it nobly and boldly. Their enemies predicted their dissolution. They were told, "abolition would ruin the Church"—that "they were going too fast;" their minister was denounced as an "ultraist," "imprudent," "headstrong," "turning the world upside down," "dipping into trouble," "promoting excitement," "going to tear the Church to pieces." But how sadly have the prophets of Babel erred from the truth. No church has been blessed like this. No minister in the State lies nearer the hearts of his people—enjoys more of their confidence—or, perhaps, is listened to by such numerous assemblies.

The works of reform do not kill revivals. A fact here: On Monday evening, of the second week of our meeting, was the monthly concert for the abolition of slavery. The meeting was not crowded out and put by, for fear of killing the revival. The occasion was met—and, in a vast concourse, many a fervent prayer was put up for the poor slave; and, we believe, many a hearty amen was responded by those, who had just been emancipated from the bondage of sin. The revival did not stop—but increased. God owned the work.

Greenwich and the surrounding towns will long have cause to remember this meeting. It is the work of God, and to his name be all the glory.

Yours in the bonds of the gospel,
and works of reform,
E. D. CULVER.
Greenwich, March 30, 1837.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 15, 1837.

Good News! Good News! Death has come!—So exclaimed the pious Alvin R. Platt, in her triumphant struggle with death, as may have been seen under the obituary head in the Secretary of last week. And O! what an exclamation for one whose undying soul is in a few moments to abandon its earthly and mortal tenement, and ascend to God who gave it. O! what an exclamation for a dying wife—a dying mother; and uttered too, while surrounding friends listen to the breaking of her heart-strings, and themselves are alone the agonized sufferers. Ah, what a paradox is exhibited in a scene like this; in which the vanquished becomes the victor,—the slain obtains eternal life. And yet, such was undoubtedly the fact in the case of our dear departed sister Platt.

Reader, you must soon die! and do you believe that if you were dying, you should in the fearless joy of your heart exclaim, good news! good news! death has come? Oh the blessedness of such a death! Others, like her above, have triumphed over the last enemy, and have smilingly resigned their bodies to his embrace; but when we read the obituary notice of sister Platt, sent us for insertion, there seemed to be something, not only rather new, but actually overwhelming in the manner of her expression; and we have returned to it, for the purpose of saying something concerning it, which other employments forbid our saying last week.

First, What is necessary to insure triumph in death? Faith, genuine faith in the Lord Jesus Christ, is the first suggestion in reply. But it is believed that faith alone, does not always produce such a state of mind at the hour of death. For though genuine faith insures salvation, it may not be accompanied with such an assurance of the divine favor as to produce an *extasy* of triumph. It is believed this is peculiarly the work of the Holy Spirit, making sweet and holy communications of divine favor to the soul; and giving one actual knowledge of "the things freely given to us by God."

In the instance on which we remark, there must have been an entire alienation of the heart and affections from earth-born objects and joys, effected by the perfect love of God in the soul, which at the same time was enamoured with the beauty and glory of Christ. Inseparable from this must have been supreme delight in holiness, and irrepressible aspirations speedily to attain to it, by beholding God in Christ as he is. All these views,—this perfect ravishing love of God,—this alienation of affection from the objects of sense,—this panting for holiness—this faith, are of grace; free, rich, unmerited grace; and are a boon purchased by the blood of the Lamb of God, and promised to all his faithful, obedient children. "If any man serve me, let him follow me; and where I am, there shall also my servant be." Thus spake the Friend of the friendless—the destroyer of death. And O! how many thousands now profess to be the servants of Christ; and not only to be his servants, but profess to *serve* him; and yet do not follow him in a single step of self-denial, bearing his cross, or opposing a proud world!

The contemplation of the glory which attends such a death as that of Alvin R. Platt, has induced us to urge attention to it by other Christian professors of our day. To live with strict reference to that dread hour, and the succeeding judgment scene, is both the professed object, and bounden duty of every Christian. And yet how fearfully is this object, this dread hour, lost sight of and forgotten, in the cares, needless cares, and devotion to pride, to wealth, to gaiety, to party politics, to self-will, to sectarian zeal,

to ambition, to be great; both in and out of the Christian church.

We would say to all our readers, that if they would individually, and daily, and determinedly, live so as to hail the announcement of approaching death as "good news," such a mode of life would prove a sovereign antidote to the love of mammon—the love of pleasure—the pride of life—and grovelling affections. It would dig a grave into which would fall and be buried, the soul-killing, God-dishonoring devotion to party men, and party politics. It would elevate the minds of Christians above the cringing fear to with stand sin in high places, lest some guilty favorite should be exposed, and suffer in the eyes of those equally or less guilty. It would remove the blur which now bedims the eyes of multitudes, so that they cannot distinguish between Christian probity in sustaining morality and righteousness, and the muddy waters of political strife. In short, it would purify the mind—sanctify the heart and life—all believers with joyous anticipations of the heavenly state—and enable them individually and collectively to use the world as not abusing it; and to live while in it, so as to carry conviction to all beholders, that they seek a better country, even a heavenly.

We all live but to die, and ascend to heaven, or sink to hell—to die either in triumph, or despair. Why then, O! Christian, why should you above all others, so live as to plant with thorns of agony the pillow on which you must lay your dying head? Let not forgetfulness, unwatchfulness, or any worldly object, divert your attention from the glory that may, through grace, blaze around your soul at the awful moment of its separation from the body; and elevate by this means, your conception of divine things to such an amazing degree, that the strongest connubial, parental, or fraternal ties yield to its force, or are by it completely vanquished. We fully believe, and therefore urge it upon our readers, that if all Christians lived only with a determined purpose to obey God in all things,—to redeem time,—to die the death of the righteous, it would furnish the desired antidote to the sorrows of Zion—it would nerve the soul to resist, and overcome temptation;—it would confound the vicious;—rebuke and subdue unholiness;—and soon, very soon, overthrow the powers of darkness. Why then, O! Christian, why not thus live?—Why not thus bless the world in which you live?—Why not thus contribute to heal the wounds inflicted on the church and the world, by sin; and under which inflections both are bleeding? And why not thus glorify God in life, and at death be sustained by his smiles? The language of such faithful souls at death will be,

"Thine 's all the glory,
Mine the boundless bliss."

Later from Burmah.—The letter from Sister Vinton, from which the following extracts are made, was kindly forwarded to us in an envelope by Mrs. S. B. Linsley, to whom it was addressed. The extracts are shorter than we would have made, as some facts relating to sickness in the Mission family are omitted, having been mentioned in her former letter to the females of the church in Deep River. It will afford much pleasure to say that Mrs. Linsley mentions the late receipt of a letter from her husband, the Rev. J. H. Linsley, now at the South, in which he says, his "health is perfectly good, except an occasional unpleasant sensation of the throat, and that much better." The letter from sister Vinton is dated

Maulmein, Aug. 10, 1836.

It has been my peculiar privilege, since I arrived in this heathen land, to find something constantly to do. I speak of this as a source of sincere gratitude to God. When we first arrived in Chumrah, I opened a school for children and adults—taught the girls to sew, and morning and evening I generally spent in giving medicines—nursing the sick, and imparting what little religious instruction I could to the children. I wish you could have witnessed my children's prayer meeting held every day at 5 o'clock. It is very rare indeed to find a child who is large enough to talk, who has associated with Christian families, who is either unable or unwilling to pray in our little meetings. Just before the rains commenced, we left our little flock in the wilderness, for the purpose of associating with Br. Wade and Mason, in recopying the Dictionary. This gave us about five months severe labor. My health suffered slightly a number of times, from over writing and want of exercise. On our return I was prevented from making one or two short excursions with Mr. Vinton, on account of Sister Bennett's illness. As the Karen church was now located in 3 villages, and thousands all around who had never heard of the gospel, we could not conscientiously sit down with the Christians to the quiet study of the language, when we had it in our power to tell them that the Saviour died for them. We accordingly fitted up a little boat about forty feet long, and six wide, to be our only home during the dry season. Our first excursion was to Newville, where we found a fine little zayat built by the Christians of that village for our reception. But we had not only a place for our bodies but we found a choice place in every heart. Here we spent about a fortnight visiting the surrounding villages, (Mr. V. going one way and I another) giving medicine, &c. &c. Mr. V. baptized four converts, and requested others to wait. On our leaving, we were presented with fowls—eggs—plantains—rice, &c. &c. One poor woman came 3-4 of a mile bringing a hot roasted potato rolled up in one corner of her dress to me, to eat just as I was starting. On our return we prepared ourselves for an excursion of twenty or thirty days up the Unzalin river to Arrenata's, the great Karen Prophets. Last year my never have heard of this prophetic character, I will give you a little of his history as learned from the natives. He is about 22 or 23 years old—began to prophesy before the English invaded this country. He foretold the coming of white foreigners, although he had never before heard of them, and their conquests; and that soon after the conquests of the English, God would again return to earth and establish his kingdom. From his wonderful sagacity in foretelling events, he won the entire confidence of all the Karens in that region, and they with one consent brought their spears, guns, drums, and indeed all their wealth, and laid it down at his feet. He declared himself to be the Son of God, and that Br. Judson and the King of Ava, were his brothers. But the time having expired that he had predicted for the coming of God, many of his followers became suspicious and came and took away their Elephants and implements of war.—Notwithstanding, his followers are still many. A few months since the Woongooe at Rangoon, either alarmed at his power, or angry at his assuming the name of their next Booth called him to Rangoon twice, and he begins to feel that his life will not be spared a third visit.

When we arrived he secreted himself, determined he would not be seen by his younger Br. and Sister, (for such he then deemed to call us) and it was not till Mr. V. declared to his followers that he would not return without seeing him that he consented to an interview. Mr. Vinton improved the interview in exhorting him to turn from his wickedness and worship the true God who he acknowledged existed, &c. &c. no more be the means of leading so many of his fellow creatures astray. He readily assented to every thing which Mr. V. proposed, except that he should worship God immediately and openly. This he said, he dare not do—it would procure his instant death by the Karens. On our return we visited La-kae a kind of tributary Prince of the Karens. He gave us much encouragement that he would patronize our schools and religion among his people. But we have learned that since our return, the news of our visit reached Rangoon, and that the Woongooe forbade La-kae's patronizing us, or schools at all. This puts a stop to efforts in that region for the present, but we know him in whose hand is the heart of princes. A few weeks since we heard that the natives offended with the Woongooe, petitioned to have him removed from office. If this is accomplished we shall send preachers and school-masters again to that region. On our return to this place, we found that the new missionaries had arrived, and in a short time Mr. Abbott a single man, was appointed to join us in labor among the Karens. I have now a boarding school under my care of between 20 and 30 scholars.

Thus you see my dear Sister, that I have given you a scanty outline of our labors since we came into the country. Enough I think that you will readily conceive that I have not had much time for correspondence. My conscience cannot reproach me for having been idle, or that I have not done enough. It is the manner and want of purity of motive for which I feel so justly condemned. In the ardor of my zeal I seem frequently to take the cause out of the hand of the Saviour and make it my own. But I do not generally proceed far before some sweet chastising stroke from my heavenly Father, shows me what I am and what I must be, in order to serve him. In about a year and a half, Mr. V. has baptized eleven, and Mr. Malcom has baptized three for him, and some eight or ten are asking. We have every thing to encourage us and nothing but want of personal holiness to discourage us.

Amicus, under date of Savannah, Ga. April 4th, and G. H. came to hand on the 11th. They will appear next week.

Julia Hurlbut, daughter of Mr. Thomas Hurlbut of this city, left home on Tuesday evening last, in feeble health, and depressed state of mind, and has not since been seen. Her friends will be thankful to receive any information respecting her.—*Courier.*

Revival at Meriden.—A pleasing work of grace is now in operation at Meriden, which commenced at our social prayer meeting, and gradually increased among the members of the Church until the influence extended to the unregenerate. Rising of sixty have obtained hope, and many are anxious in various parts of the town. GEO. B. ATWELL.

Good.—The Monthly Paper for April contains a summons for a meeting of delegates at Philadelphia, on Thursday, the 25th inst., to form a Convention proper, for missionary purposes. Pennsylvania needs such an organization, and we trust the result will be highly auspicious to the cause of Christ.

An improvement has been gradually progressing in the religious community for some few years past in regard to titular distinctions, and the following account of the catalogue of Andover, shows a promising advance. When Pedobaptists entirely abandon their titles we expect our brethren who are mere imitators in this thing will drop theirs. But the vanity of some is such that they will hold on to the last letter while Pedobaptists keep up the example. The New York Baptist Convention abolished them several years ago, and the simplicity of their minutes is worthy of the consideration of brethren throughout the Union. From what paper, whether Baptist or Pedobaptist, we cut the following, we have forgotten.—*N. Y. Baptist Register.*

Andover Theological Seminary.—We learn from the catalogue that the number of students is—

Resident licentiates and clergymen,	8
Senior class,	40
Middle class,	47
Junior class,	37
Total,	132

The officers of the Seminary are,
Rev. Justin Edwards, President.
Rev. Leonard Woods, Abbot Professor of Christian Theology.
Rev. Moses Stuart, Associate Professor of Sacred Literature.
Rev. Ralph Emerson, Brown Professor of Ecclesiastical History, and Lecturer on Pastoral Theology.
Rev. E. A. Park, Bartlett Professor of Sacred Rhetoric.

Assistant teacher of Hebrew, O. A. Taylor.

Instructor of Sacred Music, Lowell Mason.

We commend the Andover Professors for leaving off their honorary titles. Aside from any opinion as to the propriety of such titles being conferred or received by the ministers of Jesus Christ, we conceive the practice which is very prevalent among ministers of appending D. D., or other initials of honorary titles to their names, as unbecoming and ridiculous in the extreme. How would it look to see a list of judges and lawyers, or of military officers, made out by themselves, with the titles appended to their names?

Delirium Tremens.—A man by the name of William Hubbard, belonging in Berlin, in a fit of delirium tremens cut his own throat with a razor, and died instantly at Middletown, (Westfield parish), on the evening of Lord's day, March 26th.

To see that throat which had been the high road in which that fell enemy of all that is good had travelled for many years without restraint, I laid entirely open, with the windpipe cut wholly off, together with both of the great jugular veins; evidently done with two strong and heavy strokes, with the mark of the third, and that with his own hand, was not only terrible, but horribly shocking. And the more so, when it was considered that no murderer could enter into the kingdom of heaven. But for the love he bore to that enemy that neither loved him, nor ever did him any good, he might have been living, useful, and happy. If this had been a novel thing, or did it stand alone in the history of rum drinking, it might have been hoped that further friendship with this deceiver might have been enjoyed without any great danger. But the truth is it is not so, for thousands of strong men have been cut down and slain, and have gone to meet their doom. Time was, when all those slain were temperate drinkers; and so also was this man. But causes failed not to produce effects.

No man in his sober senses intends to be a drunkard, or to murder himself; but rum and other strong drinks, loved, and drank, has doth, and will lead to both; with all the concatenated train of consequences.

Therefore, let all by this take warning, and let all intoxicating drinks alone.—*Comm.*

Coming down.—The Harrisburg Intelligencer states that 50,000 barrels of flour, and a large quantity of wheat, bacon, &c., are now in the warehouses, waiting for the opening of the Pennsylvania canals, to be sent eastward. When the canals open, and a few such lots come down, we think prices must come down too.—*Courier.*

More Light.—Five whales have recently arrived at Stonington from whaling voyages, bringing with them 15,500 barrels of oil, and 125,000 pounds of whalebone.—*Id.*

Fire.—We learn from the Norwich Courier, that a destructive fire occurred at Stonington, on the night of

the 15th inst. Ten stores, two dwelling houses, two shoemaker's shops, two tailor's shops and goods were consumed. Supposed to be the work of an incendiary.—*Id.*

Hay is said to be very plenty in Boston—selling for \$14 per ton.—*Id.*

One of the banks in Indiana, with a capital of \$200,000, has \$700,000 in specie, lying useless in its vaults.—*Id.*

Benjamin Rathbun.—This great "business man" was tried last week in Batavia, on an indictment for forgery. The trial lasted several days, and excited much interest. The jury, after being sent out twice, were unable to agree; 7 being in favor of acquitting him, and 5 for convicting. Of course he will have another trial. There is not apt to be such an irreconcilable difference of opinion, when small rogues are "weighed in the balance" of Justice. Gold is a very heavy metal.—*Id.*

It is stated that a "draft drawn by Gen. Santa Anna, in favor of Texas, for five hundred thousand dollars, was recently accepted by a commercial house in New Orleans."

There is a prevailing impression at Washington, (says a correspondent of the U. S. Gazette,) that Santa Anna's release was purchased, and that 600,000 dollars is the gratuity to be received, or perhaps already received by Gen. Houston; and that 300,000 is the compensation which is to accrue to the benefit of the Texian treasury.—*Pioneer.*

MARRIED.

At Lebanon, by Elder Levi Meach, at the close of public worship Sunday, April 9th, Elder Josiah M. Graves, of Norwich, to Miss Mary A. Stiles, of Lebanon.

At Meriden, on the 19th ult., by Rev. Mr. Atwell, Mr. Horace Wood, to Miss Nancy Hall.

Also, by the same, Mr. Samuel A. Paddock, to Miss Jennett Hall.

DIED.

At Hebron, (Gilead Soc.) April 1st, after a long and distressing illness, Mrs. Jermina Sumner, wife of Mr. William Sumner, aged 71.

Mrs. S. was much respected in life, and lamented in death. She was the mother of ten children; all of whom, with her aged companion, still survive her. The youngest of the ten is now in her 29th year; not has any death ever before occurred in the family; although she and her companion have lived together almost 53 years. The deceased had long been a professor of the religion of the Gospel, and it is believed that her life had been answerable thereto. In all the duties of social and domestic life, it may truly be said, she was most exemplary. Her aged companion, children, and grand-children, mourn the loss of one of the best of wives, mothers, and grand-mothers; whose intellectual and moral qualities, up to the time of her last sickness, notwithstanding her age, time had scarce in any degree impaired. But while they thus mourn, they can but indulge the hope that what to them is great loss, is to her, glorious gain.—*Comm.*

NOTICES.

The Twenty-third Annual Meeting of the American Baptist Board of Foreign Missions, will be held at the Meeting-house of the First Baptist Church in Philadelphia, on Wednesday, the 26th of April next, at 10 o'clock, A. M. The Annual Sermon, is expected, will be delivered by the Rev. Charles G. Sommers, of New-York. L. BOLLES, Cor. Sec'y.

Bap. Miss. Rooms, Boston, March 8, 1837.

Editors of Religious Newspapers of the Baptist denomination, are respectfully requested to publish the above notice.

The American Baptist Home Mission Society, will hold its fifth annual meeting in Philadelphia, on Thursday, 29th of April next. It is hoped that auxiliaries and other Domestic Missionary Societies will be represented by their delegates.

All contributors to the funds of the Society are members and entitled to vote,—and the friends of missions are generally invited to attend.
J. GOING, Cor. Sec.

BAPTIST MEETINGS IN PHILADELPHIA—FOR THE LAST WEEK IN APRIL, 1837.

All brethren who may visit Philadelphia, as members of, or delegates to the several meetings to be held there on and after the last Wednesday in April next, are informed that arrangements are made for their welcome reception and accommodation.—Such are requested to repair immediately on their arrival in the city, to the Baptist General Tract Depository, No. 21 South Fourth-street—whence they will be conducted to lodgings.

All Baptist papers are requested to insert this notice until the time specified.

Wm. T. BRANTLY, } Committee.
I. M. ALLEN, }

April 15.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The annual meeting of this Society will be held in Weathersfield, on the 4th Tuesday, the 25th day of April, at 10 o'clock, A. M. It is hoped a representation from all the local Societies will be present.

D. HENNEWAY, Secretary.

April 15.

The annual meeting of MIDDLESEX COUNTY TEMPERANCE SOCIETY, will be held at the Baptist Meeting-house, in Deep River, on Tuesday the 18th of April next, at 10 o'clock A. M. Public address at 2 o'clock P. M.

Deep River, March 25, 1837.

The subscriber requests his correspondents to direct their communications to him, at Upper Middletown, Ct.

GEORGE PHIPPS.

JUST PUBLISHED BY

CANFIELD & ROBINS

The Shorter Catechism, agreed upon by the Reverend Assembly of Divines, at Westminster, with Scripture Proofs.

A short Catechism for Young Children. By John Brown, late Minister of the Gospel at Haddington, with a Recommendation by Rev. Allen McLean.

April 15.

MISS DRAPER'S SEMINARY.

The Summer Term of MISS DRAPER'S SEMINARY, will commence on Wednesday, the 10th of May next.

April 7, 1837. Sw. 13.

At a court of Probate holden at Suffield, within and for the District of Suffield, on the 29th day of March A. D. 1837.

Present, LUTHER LOOMIS, Esq., Judge.

This Court doth direct the Administrators of Joseph Hastings, late of Suffield, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the first day of May, at 2 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said Suffield, and by advertising the same in a newspaper published in Hartford.

Certified from Record.
LUTHER LOOMIS, Judge.

POETRY.

For the Christian Secretary.

Rev. A. BOLLER,
Sir,—Permit me to give you two short extracts from the Secretary. The first contains a beautiful sentiment, a subject which no Christian can contemplate without pleasurable emotions; and is from the pen, I believe, of one of your correspondents. The second contains a tribute justly due Religion, and which mere worldlings do not so readily acknowledge.

Respectfully,
C. T. E.

"THE DEPARTURE OF PAUL."

"The hour had come. From all he saw, he turned
His eye, as Daniel erst his glance of hope,
Toward far Jerusalem. With pilgrim haste
Shod for his journey, every hour's delay
Whetted his longings for the Pentecost.
He heard the trumpet call; he saw the tents;
The branches twined in bowers; and the dim cloud
Of incense, like the floating light that beamed
From the Shekinah, marked the great Hall.
And as he gathered strength for his last words,
His soul came down from every flight, and lodged
Upon them. Every one bore up his heart;
He seemed to place it in their hands, that they
Might read the secret throbbings of his soul.
The veins were mountain he had crossed; each drop
Of blood flowed as a sea, and told of storms
That he had weathered; every tendril twined
Himself to fetters; and the cavities
Looked deep, like dungeons; every throbb proclaimed,
With tongueless voice, and yet aloud and oft,
His testimonies for the living God.

And now they rose to part. The soul of Paul
Yet throbb'd with high and fond imaginings;
His bosom held all hearts in his; and they
Gave up the current of their thoughts, to flow
In channels hallowed by his eloquence.
His life was scanned. His charge was said. And now
Once more and last he turned his eye toward
The city of his love. Giving himself
To prayer, as birds stretch out their wings aloft,
He took his brethren to the mercy seat,
And left them there. Commending them and all
To God, and weeping freely as he spoke,
He gently drew himself from their embrace,
And onward went toward the Pentecost."

C. W. D.

"APPLES OF SODOM."

"There is one tree of fairer fruit
Than Love, Ambition, Wealth can show;
A tree whose wide, heav'n-planted root
Nor storm, nor whirlwind can o'erthrow;
Its root Religion, pure and true—
Its stem is Virtue—and the dew
That bathes its branches comes from God,
And gives them strength to spread abroad;
Till in their mighty shadows rise
All charities of social ties;
All fadeless flowers of brightest hope,
All duties in their widest scope;
No eye such glorious fruit has seen,
As that which hangs abundant there;
Yet with the richness hid within
No other richness can compare.
The heart hath not a secret pain
Which that blessed fruit may not restrain;
No grief, no passion, and no pang,
No secret care with venom'd fang,
Which may not find relief and cure
From fruit so precious and so pure.
Pluck thou that fruit, nor fear to taste—
Thy fiercest thirst its juice can slake,
For all—rich, mighty, or abased—
Its treasures hang—may all partake!"

J. H. C.

Dorchester, Feb. 1837.

A THOUGHT.

When clouds o'ercast a wintry sky,
And storms of sorrow linger nigh,
Where shall the soul for succor fly?
To Jesus.
When passion threatens to control,
And discord hovers round the soul,
(Discord, child of hell!)
Oh, where shall he, who cannot brook
The storm, Omnipotent's holy look,
For succor fly?
To him who calms the angry waves,
Who helps, who guilty creatures saves,
And in his blood their spirit laves;
To Jesus.

From the Christian Advocate and Journal.

RENUNCIATION OF UNIVERSALISM.

"It would do while I was on my feet, but it will not do here."

How true is it, that

"The death bed is a detector of the heart."

This sentiment, perhaps, was never more strikingly exemplified than in the case of him who is the subject of this brief notice. Mr. Washington Hamersly, of York county, Pa., possessed talents, both natural and acquired, much above the common grade. He was acknowledged by all as a star of more than ordinary brilliancy in the constellation in which he shone. But unfortunately, either from inclination or conviction, his mind took an early bias in favor of the principles of Universalism. And as they were every way congenial to the wishes and propensities of the unrenowned heart, they grew with his growth, and strengthened with his strength, until he became a firm and decided votary of those pernicious doctrines. And such he continued until after he had been brought low upon the bed of languishing, by that ever flattering and truly awful disease, so fatal to thousands, the pulmonary consumption. Nor was it until all hope of recovery had fled, and death, relentless death, was evidently making rapid advances to seize

its prey, that he acknowledged his long cherished principles unsound. They had been but "A broken reed at best,
But now, a spear, on whose sharp point
Peace bled, and hope expired."

Like the wrecked mariner, upon the broad deep, he had clung to his shattered bark, until every vestige of hope was gone; and when the writer of this was called in to see him, he was sinking in the deep waters, hopeless, unless the Saviour of the lost, the Lord Jesus, who saved sinking Peter, should condescend to take him into the ark of safety.

It was then that with much emphasis he exclaimed, in the language at the head of this sketch, "It (Universalism) would do when I was on my feet, but it will not do here." It was Saturday evening; the next day an anti-Universalist lecture was to be delivered in the Methodist Episcopal Church, three miles distant. Such was the anxiety felt by this returning prodigal, that his old friends, some of whom he doubtless feared he had led astray by his example, should know the fallacy of the principles of Universalism, that he was particularly to send the preacher word, in the event of not seeing him himself, in reference to his case, with the earnest request that his renunciation should be published to the congregation. He knew that he had been deceived himself, and there was danger that others had been led into the same deception by his example; and now he was anxious to undo, as far as possible, the evil he had done. A sure mark of true penitence.

After inquiring particularly into the state of his mind, we knelt in humble prayer at the bedside, and plead for mercy and forgiveness in his behalf, in the name of the crucified and risen Saviour, and as we arose from our knees, we found all his energies called forth in the struggle for pardon at the hands of his offended God. Never did I see a soul more deeply penitent, or more anxious to secure Divine favor. He said that, "whether waking or sleeping, it was the uppermost subject in his mind."

I endeavored to direct his attention to Calvary, and exhorted him to fix his faith upon Him, who on the cross prayed, "Father, forgive them, for they know not what they do." As the precious promises of the Gospel were held out for his faith to grasp, he seemed to be encouraged to hope, that even for him, the "chief of sinners," there was still forgiveness. And so it proved;—a few days afterwards the Sun of righteousness arose upon his soul with healing in his wings, and scattered all his guilty fears. His darkness was turned into day, and he rejoiced in having his "feet taken out of the miry clay, and horrible pit," and placed upon the "Rock of ages."

The fallacy of his former principles now appeared greater than ever, and calling for a book that had been put into his hands by an advocate of Universalism, he directed it to be returned to the owner, with the earnest request that it should be committed to the flames. A few days were allowed him to test the genuineness of his faith and hope, which proving an "anchor to his soul, both sure and steadfast," death finally executed his commission, and he left the world in hope of finding a resting place in the bosom of his God. And thus was another testimony added to the many before given, that the system which fails to support its votaries in the final hour, when, of all others, help is most needed, is not that taught in the Gospel of our Lord Jesus Christ.

E. MILLER.

Carlisle ct., Bal. con., Feb. 10, 1837.

From the Christian Mirror.

RECORD OF OPINION ON INFANT BAPTISM.

The last number of the Literary and Theological Review contains an article on infant baptism of special importance and interest to Congregational churches. The views there presented are new; and they give to the ordinance of baptism greater importance than it now possesses in the minds of private Christians and ministers. You must have observed that there is much ignorance of the design of baptism, and of the obligations it imposes. You must have seen that often parents and pastors and churches unite in the baptism of children, and pursue their attention to them no farther. Why then do parents, pastors and churches unite in applying water to the children, and calling on them the name of the Father, Son and Holy Ghost? Is there a mysterious influence in these ceremonies? Does not the ordinance require that faithful religious instruction and government be used with the child, and that the church, as a body, watch over it, and employ special means for its spiritual good? Is not the church held by covenant to do this? And is not the child held by God under obligation, to submit to the religious instruction of the parents, pastor and church?

One reason why infant baptism is no more studied, and is no more improved, is, that Congregationalists have held too loosely to the peculiarities of their creed; and have sought to coalesce with other denominations in general measures for promoting religion; and their Tract Societies, Temperance Societies, Education and Bible Societies have been formed on the principle of union with other Christians. They have in the same spirit avoided paying special attention to baptized children, or giving instruction Congregational in its character. One of our pastors proposed to have meetings especially for the baptized children; and consulted one of his deacons on the subject, when the deacon objected to it, on the ground that it would appear invidious and partial. There is reason to think that such an objection would be made by many Christians. I have known much feeling excited among non-professors, by the remarks of a preacher, that there are special promises to the children of believers. Now if there was special attention paid to the children of believers, because they

are baptized; the reason of special hope for such children would be manifest; and unbelieving parents might see, that their children have through their own neglect of duty, inferior privileges, and darker prospects for eternity.

The article referred to, on infant baptism, is seasonable and highly appropriate, and deserving of being studied by our pastors and church members. We ought to love all our Christian brethren, and do them all the good we can; but we shall help the common cause best, that cause which they love, by acting in our appropriate sphere, and applying our peculiar principles. When Napoleon fought at Waterloo, and sent forward his guards, as a last resort to attack the stubborn forces of Wellington; he looked on from an eminence at a distance with his spy glass, and saw his last hope fail, his guards waver and yield. "They mix together," he exclaimed, and fled. The soldiers of an army must keep to their own ranks, and plan, and use their own weapons; and stand on their own ground and make head there; not "mix together," but yet feel and act as though they were one host, contending in one cause.

In making the best use of infant baptism for the conversion of our children and the building up of our churches, we need not indulge any hostile feelings, nor take any hostile measures against other denominations.

C. C.

From the Christian Advocate and Journal.

ON THE WEARING OF ORNAMENTS.

My Dear Pupils:—As it has been from ancient times a practice for females to adorn themselves with pearls, gold, precious stones, and the feathers of sundry birds, I am aware, that in expressing sentiments of opposition to usages of such venerable antiquity, I commit an innovation, which may shock the feelings of those, to whom habit has made them a necessary appendage.

What excuse can a benevolent, sensible mother, professing Christianity, make for herself, when she puts a pretty, healthy daughter to the torment of perforating her ears, for the future advantage of appending costly ornaments to them? Can it be supposed that she will quiet the upbraidings of conscience, by saying that it is fashionable? Can she rob the cause of education and benevolence of a generous offering, and give her daughter a wrong bias of thinking, by teaching her to value herself upon such a ridiculous pretension to respect and notice, and say that she is acting according to Christian precepts? I think not.

The savage chief and his rude consort, may put ornaments in their ears and noses, and array themselves in all the ensigns of their distinguished rank; but their imperfect views of their present character or future destination, with their clouded notions of immortality, are a sufficient excuse for many like absurdities. That dispensation, through which "life and immortality are brought to light," has not dawned upon them; superstition and error are, in a melancholy degree, their guides.

But can enlightened Christians think to commend themselves to the favor of an infinitely wise God, by decorating their frail, corruptible bodies? Certainly not. What then is the motive? For rational beings should never act without some reasonable impellant to action. Is it to copy others—to be in the fashion? How do you know that these people are sufficiently wise and good, to be safe models for your imitation?

Do not some of you, my dear young friends, tease and importune your parents to purchase you these expensive and useless ornaments, for the mere reason that Miss A., and Miss B., and every genteel person wears them.

I acknowledge the force of fashion, and know that your young and timid minds, without the aid of Divine grace, are unable to pursue the course which your enlightened consciences would dictate.

The fear of being singular, "the world's dread laugh which scarce the firm philosopher can scorn," are powerful motives to induce you to yield up the privilege of thinking, reasoning, and acting for yourselves.

Would you, if it were unfashionable, subject yourself to the painful inconvenience, and the disgusting sight of sore, ulcerated ears, (for this you must always expect, more or less, to suffer,) if hundreds around you were not equally foolish?

How many young ladies would have the moral courage to wear those ungracefully long pendants from their delicate ears—or those huge, harness-like buckles on their belts, if the example of others did not nerve them, and fix their taste? They would never have the hardihood to outrage Christian morals, insult refined taste, and disgrace their persons, if fashion did not impel them.

Let me now seriously ask you which will be the safest, best guides for you? The savage chief and his Indian queen—the half civilized and barbarous nations of the earth—or the prophets of the true God, and the apostles of Jesus Christ?

I fondly hope that the latter may be your guide. I imagine that I see you making the wise choice of Joshua: "As for us, we will serve the Lord." We will not obey the absurd notions of darkened, depraved human nature, groping without moral light; but will endeavor, by the help of God, to follow the dictates of enlightened Christianity, and spend our time, and improve our talents, so as to meet the approbation of our final Judge.

FRANCES.

New York, March 8th, 1837.

GEOLOGY AND RELIGION.

The following remarks will recommend the learned and interesting treatise of the Rev. Dr. Buckland—the last, we believe, of the "BRIDG-WATER TREATISES." *Geology and Mineralogy*, considered with reference to Theology, is its title. Some of the views of the author are novel, and all of them are presented in a manner, which, while it interests and

instructs, shows the great and growing importance of the subject discussed.—*Southern Watchman*.

"No reasonable man can doubt that all the phenomena of the natural world, derive their origin from God; and no one who believes the Bible to be the word of God, has cause to fear any discrepancy between this, his word, and the results of any discoveries respecting the nature of his works; but the early and deliberate stages of scientific discovery, are always those of perplexity and alarm; and during these stages, the human mind is naturally circumspect, and slow to admit new conclusions in any departments of knowledge. The prejudiced persecutors of Galileo, apprehended danger to religion from the discoveries of a science, in which a Kepler and a Newton found demonstration of the most sublime and glorious attributes of the Creator. A Herschel has pronounced that "Geology, in the magnitude and sublimity of the objects of which it treats, undoubtedly ranks in the scale of sciences next to astronomy;" and the history of the structure of our planet, when it shall be fully understood, must lead to the same great moral results, that have followed the study of the mechanism of the heavens; geology has already proved by physical evidence, that the surface of the globe has not existed in its actual state from eternity, but has advanced through a series of creative operations, succeeding one another at long and definite intervals of time; that all the actual combinations of matter have had a prior existence in some other state; and that the ultimate atoms of the material elements, through whatever changes they may have passed, are, and ever have been governed by laws as regular and uniform as those which hold the planets in their course. All these results entirely accord with the best feelings of our nature, and with our rational conviction of the greatness and goodness of the Creator of the universe; and the reluctance with which evidences of such high importance to natural theology, have been admitted by many persons who are sincerely zealous for the interests of religion, can only be explained by their want of accurate information in physical science; and by their ungrounded fears lest natural phenomena should prove inconsistent with the account of the creation in the book of Genesis.

It is argued unfairly against geology, that because its followers are as yet agreed on no complete and incontrovertible theory of the earth; and because early opinions advanced on imperfect evidence, have yielded in succession to more extensive discoveries; therefore, nothing certain is known upon the whole subject; and that all geological deductions must be crude, unauthentic, and conjectural. It must be candidly admitted that the season has not yet arrived, when a perfect theory of the whole can be fixedly and finally established; since we have not yet before us all the facts on which such a theory may eventually be founded; but in the mean while, we have abundant evidence of numerous and indisputable phenomena, each establishing important and undeniable conclusions; and the aggregate of these conclusions, as they gradually accumulate, will form the basis of future theories, each more and more nearly approximating to perfection; the first, second, and third story may be soundly and solidly constructed; although time must still elapse before the roof and pinnacles of the perfect building can be completed. Admitting, therefore, that we have yet much to learn, we contend that much sound knowledge has been already acquired; and we protest against the rejection of established parts, because the whole is not yet made perfect.—pp. 8—12.

"Education," says Burke, "is the cheap defence of nations." "The maxim," says Dr. Chalmers, "is one of the weightiest oracular sayings, which has ever fallen from any of the seers or sages of our land." As to its author, he says:—"His was the wisdom of intuition; so that without formal development, or the aid of logical process, he often by a single glance, as in the case before us, made the discovery of a great principle, and by a single word, memorably and felicitously expressed it."

New Fact in Acoustics.—A Mr. Adams recently stated in a communication on the subject of sounds, that there was a total destruction of two sounds when the waves that occasion them met at right angles to each other. It was shown by experiment that with two tubes, each reciprocating to a tuning fork, one placed vertically and the other horizontally, and a vibratory fork held between the two enclosed ends of the tubes, no sounds were heard; but if one tube was removed or shut, audible sounds were heard.—*Sun*.

A Grecian law-giver, in order to banish luxury from the republic, which he looked upon as the certain destruction of a government, prohibited women from wearing rich and costly stuffs, embroidered robes, precious stones, earrings, necklaces, bracelets, gold rings, and such like ornaments, excepting none from this law, but common prostitutes. He enacted the like law with regard to the men, excepting in the same manner from the observance of it, such only as are willing to pass for debauchees and infamous wretches.

What would be the effect of an ordinance like this, at the present day.—*Journal of Reform*.

It is one thing to hear the language of a friend, whose heart is pure as water, and another, to hear the words of a base dissembler.

Compressed air.—A clock-maker of Boulogne has successfully applied the the elastic force of compressed air, to the propelling of clock machinery.

JOHN OLMSTED & CO.

Will receive by first Boat their full Spring supply of DRY GOODS; assortment very complete of every description of Goods, of newest styles and best fabric.

Also, the best assortment of New Patterns in

Ingrain, Three Ply, and Brussels CARPETINGS, Matting, Oil Cloths, Rugs, &c., probably ever offered in this State, together with every article connected with a Carpet and Furniture Ware Room, at the lowest Prices, warranted cheaper than can be purchased in New-York.

Hartford, March 25.

60

J. W. DIMOCK & CO.

MERCHANT TAILORS.

HAVE just received from New York, their Spring supply of CLOTHS, CASSIMERES, and VESTINGS, in great variety, which makes their assortment more extensive than they have ever before offered the public. Their goods were purchased on the best terms and will be sold accordingly.

Particular attention will always be given to the Mechanical department, in order that all garments may be made in the most faithful manner and modern fashion, and as we have but little confidence in puffing advertisements, we do respectfully invite our friends to call and satisfy themselves.

Spring Fashions Received.

N.B. Constantly on hand, Squares with Scales Tape Measures and Trimmings of the best quality, for Tailors' use. Likewise, Stocks, Bosoms, Collars, Straps, Rubber Suspensives, Linen Cambric and Silk Handkerchiefs, Gloves, Hosiery, &c. &c. &c.

Corner of Main and Grove Streets.

March 18.

10

REMOVAL.

LEE & BUTLER HAVE removed to their New Store, on the West side of Main Street, a few rods South of the State House, where they offer for sale a full assortment of

DRUGS, MEDICINES, CHEMICALS, &c. &c. &c.

ON THE BEST TERMS, Wholesale and Retail.

Hartford, Feb. 25.

6w7

FOR SALE BY

Canfield & Robins,

Blanks of all kinds, consisting of Single Warrants and Quit Claim Deeds.

Warrant Deeds on entire sheets for the accommodation of those who wish to transmit them to a distance.

Justice Book, and Note, and Execution Blanks.

Bail Bonds, Subpoenas, County Court Note Book

and Execution Blanks.

Staff and Warrant Officer's Do.

Bills Lading, &c. &c.

New Boot and Shoe Store.

SAMUEL GOVE,

WOULD inform his friends and the public generally, that he has taken a store on Front Street, opposite the head of Ferry Street, for the manufacture and sale of Boots and Shoes. A great variety of Gentlemen's and Ladies' Boots and Shoes constantly on hand, and for sale on the most accommodating terms. He will also repair Boots, Shoes and India Rubbers in the best and neatest manner, at a reasonable price.

Paste, Liquid, and Varnish Blackings, and all the necessary articles appertaining to his business of the first quality, constantly on hand and for sale, at reasonable prices.

Double Soled Water proof Boots and Shoes made to order and warranted.

Mr. G. having followed the Boot and Shoe business fifteen years in different States in the Union, and having given general satisfaction, flatters himself that by his experience, untiring exertions, and superior workmanship, he shall merit and receive a share of friendly and public patronage.

Constant employ and liberal wages given to twenty-five first rate Boot makers—Also to ten second-rate. Apply as above.

Hartford, March 3, 1837.

4w

PROTECTION

INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Frontstreet.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; at which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

David F. Robinson,	Philip Ripley,
Thomas C. Perkins,	Ebenezer Flower,
Hezekiah King,	Alexander H. Pomroy,
Wm. W. Ellsworth,	William Kellogg,
Austin Dunham,	James M. Bunch,
Nathan Morgan,	Edmund C. Howe,
Henry Hudson,	Thomas Belknap,
Julius Carlton,	Haynes Lord,
C. H. Northam,	

DAVID F. ROBINSON, President.

THOMAS C. PERKINS, Sec'y.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 6th day of March, 1837.

Present LUTHER LOOMIS, Esq. Judge.

ON motion of the administrator on the Estate of James Gillet, late of Suffield, within said District, deceased, this Court doth appoint the 10th day of April next, at 2 o'clock P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration account on said Estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford, and posting a copy hereof on the sign post in West Suffield.

Certified from record.
LUTHER LOOMIS, Judge.

March 12.

10

BOYS MISSING!

TWO boys by the name of Samuel and James Dunlap, one aged nine, and the other eight years old, have been absent from home about two weeks. No knowledge has as yet been obtained concerning them. If any can be obtained, and returned to the subscriber it will be most thankfully received.

Mrs. OLIVE DUNLAP.

P.S. City papers will please copy the above, and oblige.
April 8.